2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

As yet they have not begun to demand an equal share 562 871

of education with the boys, and the only accomplishments most Burmese girls know are how to dress neatly, do up their hair, and powder their faces. This is the single open implication of their inferiority—except in worship at the pagoda, when every woman will pray that in another existence she may be a man—and it is not likely that female education will make much progress for another generation, the popular idea in Burma being that learning is no use to a girl when she has it, and she may, consequently, as well devote all her spare time to making herself look as pretty as possible. Here and there are a few who are deeply learned in Burmese literature. The young wife of one of the most prominent living Burman pleaders in Rangoon has as good a knowledge of the sacred books and as great a fluency in repeating Pali rituals as any pôngyi in the country. But the great majority of girls only know what they pick up from the conversation of their brothers and the men who come about the house. It is therefore greatly to their credit that they manage not only house affairs, but their husband's business into the bargain. A farmer's wife will carry out the sale of the whole rice crop to the agent of an English rice firm in her husband's absence, and generally strikes a better bargain than he would have made himself. If the village head constable is away, the wife will get together the policemen, stop a fight, arrest the offenders, and send them off to the lock-up all on her own responsibility. The wife sits by, no matter what public business is being transacted, and very often puts in her own opinion quite as a matter of course; in fact, she is virtual master of the house, and henpecked husbands are not by any means uncommon. The last king of Burma, Thibaw Min, was a notable instance. There never was a king of Burma before who remained for three years the husband of one wife. It was not inclination in his case. He had quite a number of *amourettes*; but the sturdy Supayā Lat and her formidable mother soon got the offending damsels out of the way. There is also little doubt that it was Supayā Lat and her mother who suggested the massacre of the Princes and prompted the defiance of the British Government, which brought about the ending of the Burmese monarchy.

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562 [432]

562 581 643 175

[1] [i.e., girls--ANALYST]

16 Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

ness. Can there be a more valuable knowledge for anyone than this?

In many ways she will act for her husband with vigour and address, and she is not afraid of appearing in his name or her own in law courts, for instance, or in transacting certain kinds of business. She knows that she can do certain business as well as or better than her husband, and she does it. There is nothing more remarkable than the way in which she makes a division of these matters in which she can act for herself, and those in which, if she act at all, it is for her husband.

Thus, as I have said, she will, as regards her own property or her own business, act freely in her own name, and will also frequently act for her husband too. They will both sign deeds, borrow money on joint security, lend money repayable to them jointly. But in public affairs she will never allow her name to appear at all. Not that she does not take a keen interest in such things. She lives in no world apart; all that affects her husband interests her as keenly as it does him. She lives in a world of men and women, and her knowledge of public affairs, and her desire and powers of influencing them, is great. But she learnt long ago that her best way is to act through and by her husband, and that his strength and his name are her bucklers in the fight. Thus women are never openly concerned in any political matters. How strong their feeling is can better be illustrated by a story than in any other way.

In 1889 I was stationed far away on the north-west frontier of Burma, in charge of some four thousand square miles of territory which had been

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

[opp. p. 128]

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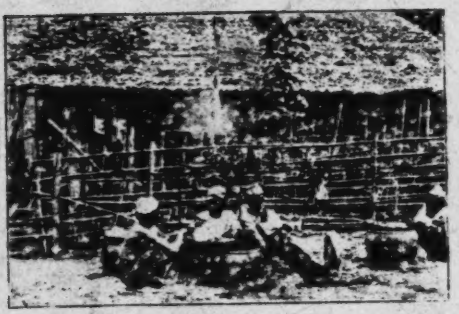
284. BAZAR SCENE, PEGU. (To face p. 128.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

844 [432]

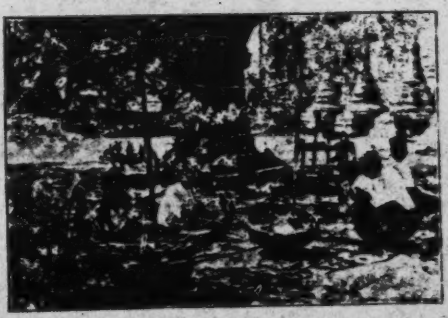


285. PEDLARS.

tain a fire of billets on a special hearth as big as the couch, and placed alongside of it, for five or seven days. The antiseptic property of the smoke may be of value, but the relaxing effect of the artificial heat is believed to be a reason why the Burman women are so much less hardy in this particular than the neighbouring races. The hospital of the Lady Dufferin Fund is helping to spread a [158] more enlightened practice. The ratio of insane in the population is about a quarter of that of Western Europe and America, but is double that of India.

482 [443] 314 Almost the only dealer who hawks his goods in the street is the seller of oil (*hmanzi*, No. 282). He uses a light spring yoke of the wood of the *zi*-tree, the heavier form of which is seen in No. 283. By its springiness the yoke maintains the load at an even level, thus saving waste of work. As much as a hundredweight is carried for long distances. In merely shifting goods at warehouses, carriers will move two hundredweight. They earn six to twelve annas a day. The only vegetable oil used for burning is the oil or resin of [373] the *ka-nyin* (No. 362). Chips are soaked in the wood-oil and made up into torches (*mídaing*) with leaves of the pandanus. The oil is obtained by hewing deep recesses into the butts of the trees for it to collect in, and firing these from time to time to induce a fresh

315 flow. In the valley of the Irawadi, the crude earth-oil from the wells at Yenándyaung is burned in open lamps. This is the earliest [432] petroleum known to commerce, under the name "Rangoon oil." In recent years petroleum has also been found in Arakán. The out-turn from the Burma oilwells in 1898–99 was thirty-two million gallons, valued at



286. TOY AND FLOWER STALLS

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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287. COUNTRY SALE-DEPOT.

about three million rupees. At present both wood-oil and crude earth-oil are being superseded by kerosene. The crude earth-oil is used for preserving woodwork. But its place is being taken by the residues from the local refineries, now established in Rangoon.* Travelling pedlars hawk the silk goods of Burma Proper and all sorts of fancy nicknacks from the sea-ports to the villages of the interior. The approaches to the temples are favourite resorts of stall-keepers of all sorts of wares, especially of wax-tapers, plain and moulded, gold leaf, coloured paper flags and flowers for the votaries to decorate the shrines with, and toys wherewith to gladden the hearts of children—an act of merit befitting the shrine of religion in this cheerful land. In sad contrast to the gaiety of the booths is the spectacle of the lepers who beg for alms. The prominence of these unfortunates at such places creates a disproportionate impression of their numbers, high as these are (p. 41). The offerings dedicated on the occasions of *Shinldung fêtes*, festivals, and funerals, make the trades of manufacturing and distributing the requisites of the *kyaung* very important ones. The wares collected in the *parôikaya* shop used to be representative of the manufactures of Burma. But of late, imported goods—crockery, glassware, lamps and clocks—have become a regular part of the *kyaung* furniture, and are offered in meaningless profusion. This has helped to bring the *parôikaya* trade into the hands of foreigners.

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[277]

288. ROLLING CHEROOTS.

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Every year, after the floods have subsided, Burman dealers establish dry-

* See *The Occurrence of Petroleum in Burma*, by Dr. F. Noetling.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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220. PAREIKAYA DEALER.

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weather sale-booths (*tazaw*), for trade with the hill-people, at central points as far from the towns as canoes can navigate the stream. They sell dried fish and *ngapi*, salt, oil, pease, sugar, spices and tobacco, pottery and crockery, plain and coloured yarns, needles, thread, cloth of every sort, elastic belts, under-vests, matches, tapers and soap, kerosene oil, pencils, pens, ink and paper, playing-cards, beads, spectacles, mirrors and fancy articles from Europe, besides biscuits, sardines, and condensed milk. All these wares are sold in the larger villages as well. Sale-booths are set up at every festival, chiefly for refreshments. But there is nothing corresponding to the fairs of India and the West.

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Both men and women smoke tobacco. Children begin at four or five (No. 21). The Burman cheroot (*sekeik*) is a roll five to eight inches long and an inch thick, consisting of chopped tobacco-leaf and the pith of the tobacco stem, with a wrapper made of the inner skin of the spathe of the betel palm, or the spathe of maize, or else the leaves of *pauk*, *thanát* or *bambwè*, which are smoothed on a hot stone. The Burman exquisite toys with this cheroot much as the Japanese does with the fan. The fan is not affected by men or women in Burma. Good cheroots are also rolled of plain tobacco-leaf, in the Indian way; they are very strong. Unlike the Shans, Karéns and Chinese, with their pipes, and the natives of India with their hookah, the Burman sticks to the cheroot. To-

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bacco is grown on the silt banks left dry by the rivers (Nos. 191, 264); but the bulk is imported from the South of India. A deli-

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cate "birds-eye" tobacco is prepared by the Karéns and Shans on the North-East; it is shredded green, and does not keep well.

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At intervals on the main lines of

291. BAZAR SCENE, BURMA PROPER.